

FRENCH INDOCHINA

of the group, a solidarity of soul both living and dead. Thus death a more severe blow at the group than at the individual most related to the deceased. In an Annamite funeral it is not the family, which plays the major role. Custom forces all on pain of fine, to attend the funeral of a co-villager. Non-
ike women and children, are for the same reason given very burials. Because death has weakened the community, it is a which the deceased's family must wipe out and expiate by everything that has touched the corpse, by rigid rites and of mourning* and by offering the soul every facility in food and into the spirit world. Decomposition alone releases the soul the body. Its final burial, at the end of three years, marks the end of repugnance. A tablet with a brief biography of the dead is on the family altar* from which it may be removed only after the Time has modified the severity of some of these but even nowadays Annamite society seems very harsh whom death has touched. It forces upon them a temporary symbolic of the soul's long exclusion from the spirit world It enter upon the ten thousand generations of peace. Just m the cult of the dead binds together all its members, living and so the cult of the common ancestor unites by an the social group. The family ceremonies of at the tomb have their replica in the of Heaven and Earth, and of the agrarian an 'enormous mass of popular beliefs the Xot only have the dead a potentially harmful Oil rocks, treeSy and animals—particularly in the t of malevolent spirits.

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